

The Blessedness of Giving.

A

S E R M O N

PREACHED AT

Mr. *BRADBURY'S*

I N

New Court, Nov. 14, 1744.

For the BENEFIT of the

CHARITY-SCHOOL

I N

BARTHOLOMEW CLOSE.

A N D A T

Mr. READ's in St. *THOMAS'S*,

JANUARY 1, 1744-5.

For the BENEFIT of the CHARITY-
SCHOOL in *Gravel-Lane, Southwark.*

Publish'd at the Request of the MANAGERS *of*
both SCHOOLS.

By *Z. MARRIAT*, D. D.

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2 E 3 M O N

MR. R. A. ADVERT.

THE CHARITY SCHOOL

1. RECEPTION CLASS

MR. READ'S IN 2. THOMAS

THE BENEFIT OF THE CHARITY SCHOOL

THE SCHOOL

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THE SCHOOL

A C T S xx. 35.

*Remember the Words of the Lord
Jesus, how he said, It is more
blessed to give, than to receive.*

SOLICITOUS Enquiries into hidden Things, designedly secreted from us in the Word of God, are as well unbecoming, as vain and unprofitable. When, where, and upon what Occasion the Words in my Text were delivered by our dear Redeemer, the Scriptures record not; nor shall I, to gratify either yours or my own Curiosity, mispend a Moment in such unnecessary Disquisition, or examine the Method of Communication to the Apostle by whom they are related. It is sufficient, the infallible Spirit of God assures us they are the Words of our Lord; memorable Words that dropt from his gracious Lips, Words of Divine Original, and excellent Use, carefully to be treasured up in our Hearts; and remembered by us in the Course of our Lives upon every emergent Occasion.

I shall lay them down without Alteration as a compleat Directory, or Ground of Discourse, of themselves a perfect Doctrine. *It is more blessed to give, than to receive; and*

that I may not be too comprehensive and copious, or tempted in so ample a Field of Matter to expatiate beyond prescribed Limits, I shall bridle my Thoughts, and center them in a single Point, *the Blessedness of Giving*. Benefactions are blessed Things, 'tis blessed to those who need to receive them; 'tis blessed to those who give to bestow them; but it is vastly more blessed to be the efficient or bountiful Author, than to be the recipient or necessitous Object of them. Now the superior Blessedness of giving above that of receiving, is evident from a threefold Consideration: It is, 1. more acceptable; 2. more comfortable; 3. more conformable; therefore every Way more blessed to give.

1. *It is more blessed to give, than to receive, because more acceptable.* Acts of Beneficence, especially charitable Donations to the needy Poor, are exceeding grateful to God and Man. No one Virtue has been ever applauded with greater and more glorious Eulogies in the several Nations of the Heathen, Jewish, and Christian World. It may be truly applied in this Case, *Rom. xiv. 18. he that in these things serves Christ, is accepted of God, and approved of man.* A charitable Person is God's Delight, and the Admiration of Men. Charity is the darling Virtue of Heaven and Earth. It is acceptable, 1. To God: 2. To Man.

1. *It is blessed to give, because it is acceptable*

ceptable to God. Of all the Duties commanded in the second Table of the Law, none whatsoever is more approved and applauded of God throughout the Holy Scriptures, which I shall demonstrate from three Particulars. 1. The Pleasure God expresses in it. 2. The Precepts whereby he enjoins it. 3. Promises wherewith he encourages and engages himself to reward it.

1. The Pleasure which God expresses in a compassionate Spirit, or giving to the Poor, manifests it to be a Duty exceedingly acceptable to God; a few Hints shall suffice, for to enlarge, must be left to your own Meditations. God, who himself is Mercy, delights in his own Resemblance, and therefore in the Mercy exercised by his Creatures. Doing Good, and Communicating, are Sacrifices in which God is said to be well-pleased. Charitable Donations are an Odour of sweet Smell, a Sacrifice acceptable, well-pleasing to God. God is so nearly concerned in Charity, and so infinitely delighted with it, that he declares to us, *He that gives to the poor, lends to the Lord.* You, as it were, lay him under Obligation, and bring the Almighty into your Debt, by your Benefactions to the Poor. God is equally affected, as if himself received the Charity at your Hands. Our glorified Redeemer in Heaven, and his poor Members on Earth, are join'd together in so close, intimate, and indissolvable an Union, that what is

done to his Poor, is actually and truly done to him, and as such he makes his Estimation of it. *You have fed me, you have clothed me, you have visited me ; inasmuch as you have done it to the least of these my little ones, you have done it to me ; come ye blessed.* The Blessings, pronounced on a charitable Man, shew how acceptable the Service is to God. *Blessed is he that considers the poor ; it is blessed to give ; blessed are the merciful ; yea, God is so delighted with merciful Acts, and puts such an Honour on Charity, as seemingly to ascribe the Purification of Sin thereto. By mercy and truth iniquity is purged, Prov. xvi. 6. Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquility.* These, and such like innumerable Declarations of his Mind, are incontestable Evidences that God is greatly delighted in Acts of Charity.

2. That Giving is very acceptable to God, appears from the Precept whereby he enjoins it. As God expresses a greater Pleasure in no one social Duty prescribed in the Law, so there is none more frequently and forcibly urged upon us.

1. The Frequency of the Precept carries a considerable Weight in the Argument. Every where throughout the Bible God is calling upon us *to cast our bread upon the waters, to do good, and communicate, to deal our bread*

bread to the hungry, not to hide our face from our own flesh, nor stop our ears from hearing the cries of the poor. He will have mercy before sacrifice. We are charged to be rich in good works, ready to distribute, and willing to communicate. Numberless are the Scriptures in which Charity is commended and commanded. Whence we easily gather, the Heart of God is much set upon it, highly delighted in it, and greatly concerned about it, as a Matter of vast Importance, wherein his own Glory and the Interests of his Creatures are tenderly and truly promoted.

2. The Fervour, and forcible Manner in which the Precept is deliver'd and urg'd, discovers how acceptable this Duty is to God. What a Variety of cogent Motives and Arguments does a merciful God make use of to press and persuade us to Mercy. His terrible Threats demonstrate with what high Displeasure and angry Resentments he regards the sordid Miser and ungiving Churl. *He that hides his eyes, shall have many a curse; he shall have judgment without mercy, who has shewn no mercy. Whoso stops his ears at the cry of the poor, shall cry himself, but shall not be heard.* The principal Charge brought by our Lord against the Herd of ungodly Men, is Deficiency in this great Duty. You fed me not; you did not cloath me; you did not minister to me; you did nothing
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for me in my poor Members; *Go ye cursed.* As Righteousness, joining Hands with Grace, enters and adorns the Evangelical Character of the blessed God, so has he knit them together in the most lovely Representation of his rational Creatures. Mercy is made an inseparable Consequent or Companion of Truth and Righteousness. *By mercy and truth iniquity is purged.* Let not Mercy and Truth forsake thee. He is not a righteous Man, who is not beneficent. He is gracious and full of Compassion; and righteous; the Righteous considers the Cause of the Poor. Benevolence is the Fruit of Truth and Righteousness. Of practical Religion, Charity is the principal Part. *Pure religion, and undefiled before God and the Father, is to visit the fatherless and widows in their affliction,* Jam. i. 27. Of the three Things God requires of Man, to love Mercy is one; all Religion is vain without it. *Whoso hath this world's goods, and seeth his brother have need, and shuts up his bowels of compassion from him, how dwells the love of God in him?* 1 Joh. iii. 17. *If any man say, I love God, and loves not his brother, he is a liar,* chap. iv. 20. Compassion. Love fulfils the Law.

3. The Promises made to the bountiful Hand display the Acceptableness of it to God. By Promise he encourages Charity, and binds himself to reward it. The Promises of Blessings to a compassionate Man are not to be numbered: They are general and special.

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The Blessedness of Giving.

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1. General Promises, that comprehend and wrap up all desirable Benefits. *Blessed are the merciful, for they shall obtain mercy : Blessed is he that considers the poor, he shall be blessed upon the earth. The merciful man does good to his own soul. God is not unrighteous to forget your work and labour of love, in that you have ministered to his saints. Your liberality to the poor shall be recompenced seven-fold into your bosoms, God will pay you again whatever you have given. If you cast your bread upon the waters, you shall find it again ; great shall be your reward in the kingdom of heaven. Charity, influenc'd by Gospel-Principles, Ends and Motives, is a Part of Godliness that has the promise of the life that now is, and that which is to come.*

2. Special. This great and grateful Duty has many Promises of particular Blessings annex'd to it. *Plenty : He that gives to the poor, shall not lack. The liberal soul shall be made fat ; and he that waters, shall be watered also himself ; wealth and riches shall be in his house. My God, says Paul, to a liberal People, shall supply all your need, according to his riches in glory by Christ Jesus. Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine, Salvation, and that in its fullest Extent. If a man considers the poor, the Lord will deliver him*

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in time of trouble ; in Sickneſs the Lord will ſtrengthen him upon a bed of languiſhing, and make all his bed in his ſickneſs. Long-life: The Lord will preſerve him and keep him alive, and he ſhall be bleſſed on the earth. Length of days and long-life, and peace ſhall they add unto thee. Honour: Thoſe who honour God, God will honour. Honour God with your ſubſtance. Have an Eye to the Glory of God, and he will give you Glory as well as Grace. It is declar'd, concerning a charitable Man, his horn ſhall be exalted with honour. The plentiful Sower ſhall be every way a plentiful Reaper. He that has a bountiful Eye, ſhall be a bleſſed Man, and the very Diſpoſal of Happineſs or Miſery to others, ſeems to be in his Power. Such as are bleſſed of him, ſhall inherit the earth, and thoſe that are curſed of him, ſhall be cut off.

2. Acts of Charity are acceptable to Man ; this is a Truth that needs no Illuſtration. It is obvious to every Eye ; and I think it ſuperfluous to labour in ſo plain a Caſe, eſpecially after I have ſo largely diſclos'd the Acceptableneſs of it to God. I therefore proceed,

2. It is more comfortable, and therefore *more bleſſed to give, than to receive.* A World of Pleaſure and Comfort reſults from Beneficence, if we conſider, 1. The Situation; 2. The Benefaction; 3. The After-Reflexion. Charity is comfortable every Way.

1. In

The Blessedness of Giving.

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1. In the Situation. It is the great Mercy of God to put us into so delightful a Station of Life, as to have wherewithal to give to him that needs. It is more blessed, and Matter of more Thankfulness to God, to be in Circumstances of Giving, than under a Necessity of Receiving. A poor Man is a mournful Character. Poverty calls for Compassion. Every Man believes the envied Rich to be in a more delectable Situation than the pitied Poor. I need not stay here. You all prefer Riches before Poverty, only the Rich will remember, that receiving more from the bountiful Hand of God than others, they are under stronger Obligations to scatter abroad and honour God by relieving his Poor, seeing *the rich and poor meet together, and the Lord is the maker of them all.*

2. In the Benefaction. The very Act of Giving affords Pleasure to a generous Mind. It is the Good, that is to say, *the bountiful man that shall be satisfied from himself.* He enjoys an inward sweet Delight and Self-satisfaction in relieving the Indigent; resulting both from an Apprehension of Usefulness to his Fellow-creatures and Christians, and from a conscious Sense of having faithfully discharged a Duty which he knows to be a Sacrifice, odoriferous, acceptable, and well-pleasing to God. Charity is a Virtue that rewards itself. *The recompences of a man's hands are rendered*

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unto

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unto him in the pleasure and joy that leaps in his heart. *Job* says, his heart was grieved for the miseries of the poor. Now a compassionate Man relieves himself in relieving the Poor. Men will praise him when he does well for himself in this beneficial Way. The Passions of Pity, Sympathy and Grief for other Men's Miseries, kindle in our Bosoms a warm Desire of seeing the Cause of those Passions removed. For Compassion is a Fellow-feeling, or suffering with Sufferers, a bearing Part of the Burden that lies upon the Afflicted; of which we ease ourselves in Proportion to the Relief by us bestowed upon them. *It is joy to the just to do judgment.*

3. In the After-reflection. Generous Sentiments inhabiting a Believer's Breast, and prompting his Hands upon Christian Principles to useful Benefactions, will administer future Pleasure in his revolving Thoughts; nor can he recollect his Bounties without singular Comfort and Joy. Your Charity will turn to you for a Testimony, in Life, Death, and at the Day of Judgment.

1. In Life. For, tho' all the good Works in the World cannot deserve or entitle us to the Love of God, yet they may and will be to us a sweet and comfortable Testimony of it. The Testimony is not our Dependance, but it is our Rejoicing. Good Works are
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not the Causes, but the Fruits of Grace. Faith alone justifies. But that Faith which justifies, is always accompanied with and fruitful in Holiness. The Tree is known by the Fruit it bears. *They, who believe in God, must be careful to maintain good Works.* Faith is at the Bottom, the Parent. Good Works are the Children of Faith, the Streams that flow from that divine Fountain. Charity for Christ's sake is a blessed Evidence of your Love to Christ. Love is a Principle that will constrain to corresponding Behaviour.

2. At Death. Remember, Lord, says the good Man under the gloomy Prospect of approaching Death, how I have walked before thee with a perfect Heart. *I have fought a good Fight, I have finished my Course, I have kept the Faith.* A Swan-like dying Song, full of Comfort, full of Glory! How ravishing and joyous a Reflection will it be on a dying Bed, that we have done for God and Christ in the World according to our Ability! have not been useless Cumberers, nor wrapped up our Talent in a Napkin, nor failed to give of what God, in his Providence, gave to us to serve and honour him; *that we have not withheld the poor from their desire, or withholden good from him to whom it was due, when it was in the power of our hands to do it.*

3. At the great Day. We shall then find that we had made ourselves Friends of the unrighteous Mammon. And in laying out that, *had been laying up in store for ourselves a good foundation for ever.* Our Works will follow us to Heaven; the Fruit, the Sweet, the Comfort of them. *Christ will own us at the last day, as workers together with him,* and for him. He will solemnly confess us before his Father, in the open View of Angels and Men, not only as his Choice from Eternity, and the Purchase of his Blood, but also as the Partners with him in his Troubles, and the Instruments of his Kingdom; the Supporters of his Cause, and Promoters of his Interest and Glory in the lower World. Thoughts of having done for Christ will delight and please you to all Eternity. If there be any Repentance in Heaven, it will be, that we have done so little for God and Christ in the World.

3. It is more conformable, and therefore *more blessed to give than to receive.* Every Man enjoys a Rule of Direction, whereby he is to regulate his inward Disposition, and conduct his outward Actions, and that Rule is threefold; Reason, Scripture, and the divine Example. Charity bears the truest Conformity to each of these Rules.

1. It is conformable to the Rule of Reason, the Law of Nature, the natural Conscience

science which God has planted in the Breast of Man. This glimmering Light, however dimmed by our Apostacy from God, still suffices to direct us in the Practice of moral and social Virtues. Reason teaches us not only Benevolence, or to wish well to our Fellow-creatures, but as Nature has endowed us with Bowels of Pity, to exert ourselves in Acts of Beneficence and Kindness for their Relief and Advantage; nor does it become the Dignity and communicative Spirit of so divine a Creature as Man, to point all his Endeavours and Labours at his Single-self, exclusive of those about him who need his Assistance. Nature teaches a Man that he was not born for himself alone. He is a Debtor, as Man, to the Community of Beings to which he belongs; and obliged by the Ties of natural Relation and natural Reason, to subserve the common Interest of all, so far as it is in the Power of his Hands to do it, and to interest himself in the Distresses of others, so as according to his Capacity to sublevate, or even, if possible, to remove and redress them.

2. It is conformable to the Rule of Scripture. Revelation is a rich Improvement of Reason. Never contradicts or prescribes any thing contrary to it. All the Duty we owe to our Neighbour, the Scripture sums up in Charity or Love; such a Love as we bear to ourselves,

ourselves, not only to do to others as we in like Circumstances would they should do unto us; but to take a Share in their Afflictions, and manifest as true and tender a Concern for their Welfare, as for our own. And thus as we share in their Troubles and Miseries, and they share in our Comforts and Mercies, *we bear one another's burdens, and so fulfill the law of Christ.*

3. It is conformable to the divine Example. We are commanded to be Followers of God, to resemble him as far as may be; as Children affect Imitation of their earthly Parents. You must *be merciful, as your heavenly father is merciful*; his Sun shines without Distinction, *he is good to all, and his tender mercies are over all his works*; Saviour of all, but especially of them that believe. To which the Exhortation tallies, *as we have opportunity let us do good to all, but especially to them who are of the household of faith.* But under this Head, I would particularly urge the glorious Example of our blessed and dear Redeemer, who, as Man, has gone before us in all the Paths of Virtue and Piety, and thereby *left us an example that we should tread in his steps*; and tho' we cannot come up to this illustrious Pattern, and those who are the fairest Transcripts of this divine Original; those who have been the closest Followers of our Lord, have followed him still

at a Distance, and with unequal Steps, yet is it our Duty to copy after, as near as we can, and endeavour the Imitation of him in the whole Course of our Conversation upon Earth. Now the Life of Christ, from the manger Cradle to the Grave, was one continued Act of Compassion, Kindness and Benefaction to the Poor and Necessitous. *He went about doing good.* Good to the Souls, Good to the Bodies of Men. The many Miracles he wrought were merciful Miracles, full of Goodness and Charity to the Poor and Miserable. He gave much, but he received none; yea, he restored that which he took not away. He took nothing from God's holy Law; but gave an ample Restitution to it. He never offended or took away any thing from infinite Justice; but made a full and compleat Satisfaction to it. His Obedience and Sufferings were not for himself, but the Benefit of others; nor did he only do for miserable, but sinful Men, set in a desperate Enmity and Opposition against him. If he had trod us all down to the Bottom of Hell, he had done us Justice. While Enemies and Sinners, Christ dyed for us; nor did he give a little of his Abundance, but all he had. He made himself Poor to enrich us, emptied himself of his Glory and Happiness, left the Bosom of the Father, whose Delight he was, and in whom he rejoiced from Eternity, to tabernacle

bernacle with us, to rejoice in the habitable Parts of the Earth, and have his Delights among the Children of Men. He did great Things for us, he suffered great Things for us; he purchased us at the infinite Expence of his own Blood; he was made in the Likeness of sinful Flesh. Astonishing Condescension! Infinite Holiness in the Likeness of Sin, infinite Happiness in the lowest Degree and Depths of Misery! He bore the Scorns, Reproaches, Pains and Indignities of Men, and despised them all for your Sakes. For you he endured the Terrors of infinite Justice, was made under the Law, and drank of the Brook (the dreadful Torrent of Wrath and Curse,) to screen you from the Scourge of God's fiery Indignation. He was made Sin, that you might be made the Righteousness of God in him. Such unexampled Charity should have a prevailing Influence on our Hearts, especially when himself stands begging at the Door, and recommending his poor Members to our Mercy and Compassion.

Use. I shall make no other Application of these Things, than to implore your Benevolence, and beg your Charity for 140 poor Children, which immediately terminates in them, but ultimately in the Lord Jesus.

*The State of the CHARITY SCHOOL
in Gravel - Lane, Southwark ; as
it now stands this 1st of January
1744.*

The Foundation of this School was in the Year 1687, in the Reign of King *James the Second*, when a School was set up by one *Poulton*, a Jesuit ; and publick Notice given, that he would instruct the Children of the Poor *gratis*. Upon which *Mr. Arthur Skallet*, *Mr. Samuel Warburton*, and *Mr. Ferdinando Holland*, (all Members of this Church in the Reverend *Mr. Nathaniel Vincent's* Time) laid the Foundation of this School, to avoid the dangerous Consequences of a *Popish School*, and to provide for the Instruction of the Poor in the *Protestant Way*.

The Number of Scholars at first was Forty, afterwards increased to Fifty, and now to One Hundred and Forty. They are taught to Read, Write, and Cypher ; and are also instructed in the *Assembly's Catechism*, and thereby qualified for the Service of God and Man.

It may be said to be the first School the *Protestant Dissenters* were concerned in. Here Objects are received, without Distinction of Parties; the general Good being intended. It is situated in one of the poorest Parts about the City; and the Children of the poorest Sort of Watermen, Fishermen, and others, are here taught, without any Expence to their Parents, and are furnished with Bibles, Testaments, Catechisms, Writing-Books and Cyphering-Books.

The Charges have been defrayed by the Gifts and Subscriptions of private Persons, with an Annual Collection in this Place on this Day, and one in the City; together with the kind Remembrance of the said School by some in their *last Wills*.

These Children entirely depend upon the Bounty of others for a Civil and Christian Education. The Managers, with Expence and Trouble sufficient to themselves, and assisted by the Liberality of other well-disposed Christians, have hitherto been enabled, from Time to Time, to train up so great a Number of Children in the Way in which they ought to go; and as it is not fit, that the whole Burden of a public Work should lie
upon

upon the Shoulders of a private Few, have annually called in your Help on New-Year's Day in this Place. The Collection here made is a supporting Pillar, and great Encouragement of this noble Charity. I need not urge the Excellency of the Work, the pressing Necessity of the Case, that indisputable Goodness and extensive Usefulness of this Charity School. These obvious Considerations, and what has been already suggested, supersede the Necessity and Labour of any further Arguments. Yourselves Brethren know you are appointed hereunto; and that the Work is destined of God to be encouraged by you, as a Proof of your Faith in him and Love to him. I shall therefore proceed in a Way of Obtestation as a humble Supplicant, rather than in a Way of Argumentation as a Reasoner upon any superadded Grounds or Arguments beyond those already mentioned. I am now a Suitor to you in the Name of God, and earnestly beg a liberal Benefaction to support this great and useful School. *I beseech you therefore Brethren,*

I. For the Lord Jesus Christ's Sake. You know his Interest is nearly concerned in the rising Generation, and the regular Education of Children; as also in the affectionate Concern of Christians to promote it. The King's Honour does not only consist in the

Multitude of his Subjects, but in their hearty Affection to him, Zeal for him, and Readiness to spend and be spent in his Service and Defence. Such Subjects are an Honour to Christ. Some liberal Christians of Old are called *the Glory of Christ*, (2 Cor. viii. 23.) *As a virtuous woman is a crown to her husband*, (Prov. xii. 4.) She reflects a Lustre and Glory upon him wherever he goes. She is an Ornament of Grace about his Head. Her Virtue and Piety make him conspicuous when he is in the Gate, and taken Notice of when he sits among the Elders of the Land; such a Woman is truly the Glory of the Man. So when Christians are willing to distribute, and ready to communicate for the Honour of our Lord, they are an Ornament to him; they adorn the Gospel, and are indeed the Glory and Crown of our dear Redeemer upon Earth. Many of the Children taught in this School, may belong, I hope, to the Election of Grace. Then, by your kind Benefactions, you have the Honour to be Instruments in *snatching them as brands out of the fire*, and of giving an Accomplishment to the eternal Purposes of God. Here the Principles of Religion are early instilled into their tender Minds, from the best Form of sound Words that ever was by Man composed and collected from the Holy Scriptures,

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the Assembly's Catechism. You do not contribute to stock our Streets with insulting Robbers, but to store the Churches of Christ with Members. The great Design of this School is the Glory of God, and the Redeemer's Interest in the World. This School is Christ's School; these little ones are Christ's little ones. If you love the Lord Jesus, *feed his Lambs.* How can you say you love him, if your Heart is not with him, or your Hand open to assist him? It is Christ's Poor; or rather a poor Christ, I am an Advocate for this Day; for tho' Christ personal is infinitely rich and glorious, yet Christ mystical is still Poor upon Earth in his Members: *I beseech you therefore brethren, holy and beloved, as the elect of God, put on bowels of mercy and compassion* to a necessitous and distressed Christ; the Afflictions of his Members are the Afflictions of Christ, and doing for them is doing for him. Think you hear the Lord with an audible Voice; calling out from Heaven to you to do something for him this Day; to give him a real Evidence of your professed Friendship and Love.

2. I beseech you Brethren for your dear Country's Sake, for KING GEORGE's Sake, for the Sake of that blessed Protestant Family that now fills the Throne, and I trust will continue to fill it to latest Posterity, under the wise and gracious

cious Administration of the best King that sways an Earthly Sceptre. There is none like him, none second to him, *Britain's* Glory, and the World's Envy. We enjoy securely our Civil and Sacred Rights. Here the Children are brought up in loyal, as well as moral Principles; they are taught to honour the King, as well as to fear God; the Spirit of Whiggism breathes freely here, that is to say, a zealous Concern to preserve and perpetuate our Religious and Civil Liberties. They are trained up in such a Way, as to prevent their becoming pernicious Vagrants, or idle and insolent Beggars; they are not poisoned with Disaffection to a Protestant Government, to fill your unruly Riots and Mobs, and *Jacobite* Crews; no such Vermin come out of our Protestant Dissenting Schools. Here the Mind is cultivated with Gospel Principles; Protestant, free, generous Principles, in Opposition to Popish Errors, Popish Practices, and Popish Slavery; for Popery and Slavery are inseparable; it is impossible that Gospel Liberty should consist with Popish Slavery. I call upon you this Day to do for your King, your Religion, your Liberty, and every Thing that is dear to you as *Britons* and *Christians*.

3. I beseech you Brethren for the poor Children's Sake, whom the Providence of
God

God now lays in your Way, as it has laid them under a Necessity of applying to you for an Education in those glorious Principles. They desire no more than to attain the common Learning of Reading, Writing, Cyphering, and the Catechism, necessary to qualify them for Trade, Navigation, Husbandry, or any other honest and useful Employment: Their Eyes are up to you, their Dependance is upon Benevolence; you are their pious Benefactors, to whom, under God, they reckon they owe whatever they may hereafter enjoy, as Members of Society, as Men, and as Christians. *The rich rule over the poor, but the righteous wisely consider the cause of the poor*; the Cause of their Poverty, God's over-ruling Providence; the Cause of their Application to you, perishing Want and pressing Necessity. Poverty is a mournful Character; it is a melancholy Case to be destitute of the common Comforts and Advantages of Life; the poor Children recommended here to your Compassion must be indebted to you, or, if your Hearts are made of Stone, to some other better-spirited Christians, for common Civility, common Knowledge, and common Grace. Their Faces bespeak your Pity, their innocent Looks are silent Cries and Prayers to you for Mercy. Methinks I see the poor Children prostrate before

before you, embracing your Feet, and with many Tears, imploring the Continuance of your kind Assistance. Oh do not turn a deaf Ear to our crying Necessities! Thro' the Mercy of a compassionate God, and the Goodness of some pious People, we are got into Christ's School, where we are learning, not only to live here upon Earth, but to live eternally hereafter in Heaven. This is a blessed School to us; blessed are the Founders, blessed are the Managers, and blessed are the Supporters of it. Now we are Burdens, hereafter by your Bounty we hope to be Blessings to the World. Many of our pious Benefactors are dead, and gone to Glory; and if others rise not up in their Stead, the School must drop, and then we are cut off from all our comfortable Prospects; yea, in Danger of dropping into Hell. Oh pity our poor Souls! A divine Dawn begins to break in upon us; let us not be sent back to the Region of the Shadow of Death: God Almighty multiply his Blessings upon your compassionate Hearts, who take us up *when father and mother forsake us*, or are disabled from doing for us. How blessed a Man was he, who could truly say, *I was a Father to the Poor!*

4. I beseech you, Brethren, extend your Charity to these Children for your own Sakes. Your Kindness shewn to Christ this Day will be very beneficial to yourselves: *A cup of cold water given to Christ shall not go unrewarded.* Your Liberality will be a comfortable Evidence of your Interest in the Covenant-Promises, and give you, by God's Word, a sure Title to all the Promises and Blessings annexed to the Merciful. Hereby you entail a Blessing upon your Posterity. *A good man walks in his integrity, and his children are blessed after him.* God will shew Mercy to their Children, who shew Mercy to his. If you find in your Hand, as well as in your Heart, to do liberal Things, what Blessings will come upon you? God will bless you, the poor Children will bless you, their Parents and pious Friends will bless you, *the blessing of him that is ready to perish will come upon you, and you will cause the widow's heart to sing for joy.* The Children, when they come to Years of Usefulness to the World, will bless you, and bless God for you. Your Almsdeeds go up before God as Memorials, if I may so speak, of his Debts and Obligations to you: And when the poor Children come to Heaven, they will be there the Memorials and Monuments of
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your Godlike Dispositions, and Godlike Actions upon Earth to all Eternity. — I beseech you therefore Brethren when you go hence, *Remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.*

F I N I S.

